

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



U. S. Marine Corps.

CONFIRMATION AT A PACIFIC BASE

When a Marine division returned to its base after the capture of Iwo Jima, three of its men were confirmed by Bishop Kennedy of Honolulu. The picture shows (left to right) Capt. Thomas B. Tighe, Chaplain Lee A. Belford, who presented the candidates, Bishop Kennedy, Archdeacon James Walker, Lt. Lee E. Danielson, and Sgt. Walter J. Franz. Just before the end of fighting, Bishop Kennedy secured permission to visit forward areas for confirmations in the field.

Reconversion

Churches Begin to Execute
Their Postwar Plans

News

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LETTERS

Christ, the Foundation

TO THE EDITOR: Mail out here is quite often delayed, so I have just read Chaplain Stuart's letter in the June 10th L.C. In it he mentions the "godless, immoral, and confused standards" of Protestant men in his military experience. He further adds that the Episcopal men show up a "sinfully defective educational system within the Church." He enforces his statements by the concomitant opinion of "100" chaplains.

May I voice the minority opinion as one chaplain in the naval service having served at a large military establishment in the states and at present on overseas duty as is Chaplain Stuart.

There is no doubt but that the adolescent training in the Episcopal Church falls short of giving the lifeful Christian vision to our younger members. That must needs be corrected. However, the experience of the Prayer Book and our Church dignity and reverence have put indelible imprints upon the minds of Episcopal men whom I have met—regardless of their Churchmanship. The grandeur and momentum of our Prayer Book liturgy catches hold of a man's spirit. That stands fast. We *do* need instruction however for the application and inevitableness of Christ's teachings. There is only optimistic hope for the future of Episcopalians.

Here now, I differ from the hundred-and-one chaplains as to the state of Protestants in service (with whom I have dealt). The "religion of decency and good morals" as stated by Chaplain Stuart, has proved worthless as a religion *per se*. Nevertheless this cannot be viewed as relegating such disillusioned folk into a godless and immoral group. Quite the contrary. In discovering this shocking reality the would-be Protestant is now groping for the right path. That is where any man consecrated to the service of God can revel in such an opportunity.

For the first time in almost 50 years the people of the United States, especially the militia, have the bare truth thrust down their throat: "live and let live" does not prove self-sufficient. They murkily discover that the Golden Rule without Christ is just golden lining of emptiness. They dimly see that loving God is not a personal job but involves God in all mankind with vicissitudes.

What else can a minister or priest of God do than to grapple with men's natural instinct to trust beyond himself, and to bend these traits straight to the Cross? How blessed are we of the Church to have our life on earth in these times and have laid upon us such epochal responsibility for doing what we know we are called to do—that of serving.

Just because a sheep is of a different breed does not mean that the shepherd isn't watching over and caring for him. Just because our men in service don't comply with our personal ideals, which could be a little erroneous, (as to Churchmanship or denomination) does not predestine their lost state. It could be in God's plan that the house we have built is of straw. When it burns must we think the whole world burns with it? No! And we must recall that underneath the straw is the foundation which will save at least our souls: Christ.

Therefore now is the time for a proclaiming of the Gospel, not so much the house built upon it. Some men would be miserable living in a mansion, likewise some in a hovel. They both need the same spiritual food nevertheless, and that is Our Lord. We can talk of our fine homes, their good points,

how they facilitate the adventure of life but we cannot say they and only they offer man his salvation.

I admire Dr. B. I. Bell of our Church and have been assisted no end by reading his works and hearing him talk. It is rather presumptuous, however, as I am sure he would agree, to say he is the only home Church leader conscious of and active in trying to bring the power of Protestant Christianity (which is Catholic too) to bear upon our present restless era. There are countless leaders and lay people as fully aware and active. God would not leave so many of His children so blind.

As one against so many, then, I find the state of affairs amongst the servicemen and women whom I have reached not to be despairing. There is need for instruction in the power of Protestant Christianity by the Church among adults, and improved methods for youths. Protestantism hasn't failed—we of the Church have been wearing colored glasses. Our young men *are* disillusioned. We *can* give them the answer through the Gospel. The future is within our hands. Now is the time of pioneering and adventure. Our guide is Christ aided by His Church.

(Chaplain) CALVIN H. ELLIOTT, USNR.
Pacific.

"Low Church"

TO THE EDITOR: It is with real regret, and I must say, strong resentment, that I note the very discourteous way in which you have written in recent issues concerning the Low Church party. I have in mind several such statements but I refer especially to your statement in reply to the letter of Jared S. Moore in your issue of August 5th, that the deists of the Thomas Jefferson type "were the real Low Churchmen, now an almost extinct breed."

This statement is unpardonable, and cannot see how anyone who knows anything about the history of the Anglican Church could have made it. Thomas Jefferson, denying as he did a belief in the Deity of our Lord, was a Unitarian, and today is rightly claimed by the Unitarians as an early believer in that creed. But it is simply untrue and false to all the history of the Low Church party in the Anglican Church to say that the deists who turned Unitarian were "the real Low Churchmen." Somehow I feel a sense of shame that the editor of a paper I respect as much as I do *THE LIVING CHURCH* should have made such a statement.

It is well known to all students of our history that for the past 200 years and more the terms Low Church and High Church have been commonly used to designate two great schools of thought or parties within the Anglican Church. These schools of thought have always stood for differing interpretations of both doctrine and rubrics, but neither one has ever denied a belief in the Deity of our Lord. They have fought bitterly at times, and there have many times been radical and disloyal men in both schools who have done bitter hurt to the Church. But in spite of that, each school of thought has had an honorable history, and there have been through the generations, and are today, holy and saintly men and women in each party.

Each party has failed in its high mission over and again during these past centuries and at the same time each one has made a very real contribution to the life and thought of the Church. There will always be room and a need for the two schools of thought within the Church for the purpose of exploring the avenues of Christian faith along differing lines, and in many ways counter-

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balancing each other. They may be given other names such as Evangelical and Anglo-Catholic, but actually they are or should be Low Church and High Church because these old terms describe fundamental differences of human thinking in a way that other names do not.

For that reason you, as an Anglo-Catholic, and (of more import) a member of the Holy Catholic Church, have no right to cast a slur of contempt upon the Low Church party. It is, in its fundamental beliefs, not extinct, but is strong and vigorous, and it most decidedly is not contemptible.

May I ask in all seriousness are not you and some other ardent members of the Anglo-Catholic party tending strongly to consider the Anglo-Catholics as the only true Anglican Church; and to consider Low Churchmen along with Presbyterians, Methodists, and other Protestants as entirely outside the Holy Catholic Church? I am sorry to say that you certainly give me that impression, and in following such a policy of exclusion are you not tending to make the Anglo-Catholics a small and insignificant sect?

(Rev.) G. MACLAREN BRYDON.

Richmond, Va.

Editor's Comment:

Being convinced that our difference with Dr. Brydon is at least 99% verbal, we shall be glad to stop using the term "Low Church" in the sense to which he objects. There are two entirely different trends of thought within the Church to which the term has been applied in the course of the vicissitudes of history. Dr. Zabriskie, in *Anglican Evangelicalism*, distinguishes between the two (p. 20) in just about the same fashion as we attempted to do in our previous comments. However, while we think we have a sound historical point, it is apparently obscured by our use of ambiguous terminology.

We sincerely regret that the ambiguity caused offense.

The Common Chalice

TO THE EDITOR: The Rev. David R. Cochran, in presenting the results of Burrows and Hemmens' bacteriological studies in his article on "The Administration of the Holy Communion" in *THE LIVING CHURCH* for April 29, 1945, page 13, emphasizes the importance of their demonstration of the self-sterilizing action of the silver chalice on certain bacteria, as did Bishop Ivins in his article in *THE LIVING CHURCH*, published October 8, 1944. Neither Mr. Cochran nor Bishop Ivins mentions the important finding of Burrows and Hemmens that in working with tubercle bacilli, they were unable to demonstrate this bactericidal activity. Although the number of streptococci was greatly reduced in ten minutes' contact with the rim of the silver chalice, Burrows and Hemmens write on page 183 of the *Journal Infectious Diseases*, volume 73, and I quote their exact words:

"In the case of the tubercle bacilli the time interval was extended to as long as 40 minutes. Guinea pigs were inoculated with 0.1 and 1 cc. of the saline solution. They were sacrificed at 6 weeks and in all cases tuberculous infection was apparent and confirmed at autopsy. It was clear, therefore, that an effective dose remained viable over the entire period of observation. The pathology did not suggest quantitative differences in dosage."

It can be safely assumed, I think without

question, that if Bishop Ivins and Mr. Cochran had seen the result obtained with tubercle bacilli, they would not have failed to mention it. That they overlooked it, buried as it is in the midst of a technical article of ten and a half pages, is not surprising, but it is unfortunate. It is remarkable, however, that Burrows and Hemmens, in summarizing the results of their experiments at the end of their paper, did not qualify their statement that "evidence is presented which indicates that bacteria swabbed on the polished surface of the silver chalice die off rapidly" by mentioning the fact that they had not been able to demonstrate this bactericidal action when dealing with the tubercle bacillus. So far as tuberculosis is concerned, their work supports the warning of the National Tuberculosis Association regarding the danger of transmitting this disease by the common cup.

Furthermore, it might be pointed out that the studies of Burrows and Hemmens refute most conclusively the statement of the Rev. Dr. Bayard H. Jones, quoted by Mr. Cochran, that the silver chalice given off in any water solution in a silver receptacle "are absolute and universal germicides guaranteed to kill any known infections in some three-quarters of a second."

JOSEPH H. PRATT, M.D.

Boston, Mass.

The Church in Maine

TO THE EDITOR: The other night we heard Bishop Loring in an illustrated lecture on the work of the Church in the diocese of Maine. This lecture was so thrilling and constituted such a feast of artistic and spiritual delight that I am asking for space in your paper to call attention to it. It was illustrated with possibly 200 colored slides, pictures taken by the Bishop during the past several years. Both the discourse and the pictures were as nearly perfect, in my opinion, as anything I have seen or heard of its kind. It occurred to me that every diocese in the Church ought to have some such feature as this—particularly for missionary appeal and the Every Member Canvass period. There must be someone in each diocese who could undertake this and thus contribute to widespread knowledge as to just what the Church is doing in its several parts.

It could hardly be done as well as this, for both pictorially and discursively Bishop Loring's lecture (seen and heard in many places outside the diocese, by special request) was superb.

(Rev.) THOMAS F. OPIE.

Great Barrington, Mass.

Responsibility for the War


TO THE EDITOR: In support of the war, we Christians have said things, we, as Christians, ought not to have said. And we have not said the things, we ought to have said.

We have accused our enemies of sole responsibility for the war; we have not acknowledged any responsibility of ours, for it. We have denied the cardinal trust of our faith, which teaches us our common responsibility for the sins of the world—without recognition of which, there can be no peace.

To a general confession of our failure to bear witness to the Prince of Peace, it seems to me His Church should call all those who profess to be His followers, to the end that our denial of Him may be forgiven us, and that our devotion to His cause, the cause of peace, may be renewed.

FRANK D. SLOCUM.

Guilford, Conn.



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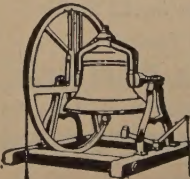
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The Question Box



CANON MARSHALL M. DAY, EDITOR

• *Parish bulletins have come to me with a strange order of service, especially for Easter, consisting of Morning Prayer up to the sermon and Offertory, then the Communion service from the Prayer for the Church to the end. Why is this?*

This practice probably arises from the use of the unliturgical terms "Ante Communion Service" and "Communion Service Proper," giving the impression that they are separate services instead of parts of one rite.

The rubrical method of combining Morning Prayer and Holy Communion is to say the former up to the end of one Lesson (the Table of Lessons strongly hints a preference for the First), followed by any one of the morning Canticles, and the Holy Communion from the Collect for Purity to the end. The shortest one can make this combined service is to begin matins with one sentence and the versicles on p. 7f, use one psalm and the shortest canticle, the summary of the law, short hymn or anthem instead of *Gloria in Excelsis*.

The eucharistic service for any day is, by all liturgical principles, a unit. It cannot be broken without loss. The pro-anaphora, or preparatory portion of that service is so essentially connected with the day being observed that the Prayer Book (p. 84) commends, and before 1928 commanded, the reading of that portion on any day when the Holy Communion could not, for any reason, be celebrated. Perhaps this is also a source of the misapprehension of this as a separate service.

• *What is the proper place for eucharistic candles, flowers, office lights, and branch candle-sticks? Is it proper to place them on the altar itself where there is not room for them on the retable?*

It is permissible to place candle-sticks, etc., directly on the mensa, in fact liturgical purists disapprove of retables.

The use of "eucharistic candles" in addition to those lighted at all services, is a modern Anglican practice, dating from the beginning of the revival of Catholic ceremonial, and was probably due to a misunderstanding. There is no Sarum or Roman precedent for them.

The strictly traditional use of altar candles is as follows: All altars should have at least two candles which are lighted whenever service is said before them. The high altar should have two, four, or six candle-sticks containing single candles (the so-called office lights) which should be lighted at choral services said before that altar. At a low celebration only one candle on each side should be lighted and

it is entirely correct to place two extra candles on the high altar for that service, thus preserving the uniformity of length if more than two candles are normally on the altar. This is the probable origin of the idea of eucharistic candles.

On days of special rejoicing, additional smaller candles in branched candle-sticks may be placed between the permanent altar lights. It is the best practice to remove all such additional candle-sticks when they are not in use. For convenience the two candles placed on the high altar for low celebrations might be kept on the credence. If a bishop celebrates low mass, four candles should be lighted, which would mean additional candles if the altar normally has but two.

The Roman rule requires 12 candles at the service of Benediction, which rule is not invariably followed.

Where there is a retable, it is well to place all permanent candle-sticks at least on the retable where they do not have to be removed in order to change altar cloths; this applies also to vases of flowers. Of course, empty flower-vases should not be left on an altar.

• *Can you tell me the origin of the "Roman" or "clerical" collar?*

The real Roman collar is a piece of cloth or silk, of the color of the cassock covering the upper part of the chest and with a stiffened band of the same material around the neck. This is usually called a "rabbi." It was covered with a small band of linen folded around the top, which had gradually grown into the double banded stiff white collar of modern times.

The single band or Anglican collar may have had a different origin. In the days when most English gentlemen wore stock or cravats, those worn by the clergy were white. When the cravat disappeared, after the invention of separable shirt collars, the clergy seem to have replaced it by a collar which still presented the appearance of the former white stock. Both types of collar were the invention of the haberdashers rather than the Church.

• *Was the Catholic Revival a new movement, or merely a bringing into public notice of a continuous tradition in the Church?*

The basic premise of all Anglo-Catholic claims is that the movement is simply a restoration to effective recognition of the real teaching and traditional practice of the Church, as expressed in all her official statements of doctrine, discipline, and worship.

FOURTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Larned to be in Charge of American Churches in Europe

The Presiding Bishop has announced the appointment of Bishop Larned, Suffragan of Long Island, to represent him in charge of the American churches in Europe.

Bishop Larned expects to make his first visitation during next October, and while he is in Europe, he will also represent Bishop Sherrill, chairman of the Army and Navy Commission, while visiting chaplains in France, Germany, and Italy.

Bishop Larned will be in charge of the American churches in Europe until the end of 1946, which is the expiration of the Presiding Bishop's term of office.

East Carolina Consecration

Date Set

The Presiding Bishop has taken order for the consecration of the Rev. Dr. Thomas Henry Wright, Bishop-elect of the diocese of East Carolina. The consecration will take place at St. James' Church, Wilmington, N. C., October 5, 1945, at 10:00 A.M.

The Presiding Bishop will be consecrated, with Bishop Darst, retired Bishop of East Carolina, and Bishop Powell of Maryland, as co-consecrators.

The Bishop-elect will be presented by Bishops Penick of North Carolina and Jackson of Louisiana. The sermon will be preached by Bishop Jones of West Texas. Bishop Carruthers of South Carolina will read the Litany, and the attending presbyters will be the Very Rev. Alexander C. Labraskie of Alexandria, Va., and the Rev. John A. Bryant of Los Angeles, Calif.

The Rev. Alexander Miller of Wilmington, N. C., will be deputy registrar.

RECONVERSION

\$600,000,000 Worth of New Church Structures Planned

By ELBERT M. CONOVER

Director, Interdenominational Bureau of Architecture

New church building will be a major industry in the immediate postwar years. At the present moment not less than \$600,000,000 worth of church building and improvement projects are in various stages of planning and fund raising.

The new building program is spread

On the Threshold of a New Peace

By the Very Rev. JOHN W. SUTER JR.

Dean, Washington Cathedral

RAISE up thy power, we pray thee O Lord, and come among us, and with great might equip us for the new battles of peace: the warfare of truth against lies, of self-discipline against license, of the unity of mankind against the sin of divisiveness.

Clothe our spirits with thy full armor, that we may encounter the worst that the world can bring against thy kingdom, empowered with courage, wisdom, and fidelity to the high vision which thou hast set before us.

Let not weariness enervate or vanity debase our high resolve. Hold us to our best, in thought and deed; and by thy mercy grant that we, who have learned the arts and undergone the disciplines of war, may in thy strength build peace among the nations of the earth, with patient hands and willing hearts; for to serve thee in obedience is to walk in perfect freedom as he walked who for the joy that was set before him endured the cross, and in whose name we offer this our prayer, the world's Redeemer, Jesus Christ Our Lord.

throughout the entire United States and includes all types of structures from small chapels costing \$5,000, to plants costing \$1,000,000. This tremendous and unprecedented building movement is a quite logical development. It follows 14 years of inactivity in church building during the depression and war years. During this time there have been great advances in church work and tremendous shifts in population. More than 700 permanent communities are now without church building facilities.

The new church buildings will provide for more effective services of public worship, greater use of liturgy, more appreciation of good religious art, and a highly developed program of Christian education, including church school periods on week

days and summer vacation church school sessions.

As an integral part of the total church plant, provisions are being made in many building plans for social and recreational activities. There is a strong tendency to link recreational work with Christian education, on the ground that religious character can effectively be developed through supervised play and recreation and because church members increasingly find their social and community life within their congregations.

As to exterior design, innovations will come very gradually. Churches are reluctant to adopt forms of architecture that do not look "churchly." "It must look like a church" is a guiding principle in accepting architects' designs. Extreme forms of modernist architecture will be very few and widely scattered for a long time to come. However, there is a definite desire not to closely follow old world precedent as to details of design. There is less ornamentation and a trend toward straightforward effects in exterior style.

Buildings will have air-conditioning, acoustical corrections and the best possible mechanical equipment. Provision is being made for use of sound pictures in religious education as well as for recreation. A minimum recreational equipment will include a general purpose social hall with clear floor area and a high ceiling, equipped with stage for dramatics and pageantry, and a kitchen. Such a hall will be available for all types of indoor games and recreation. Added to this will be boys' and girls' club rooms, a church parlor, and rooms for floor and table games. In larger churches, there will be bowling alleys, and in some cases a second hall for

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athletic games, releasing the first social hall for church suppers, entertainments, motion pictures.

Innovations in building materials will also come slowly, partly because new materials are expensive until their use is mastered. Principal dependence will be upon stone, brick, various types of manufactured concrete blocks for interior of walls, with stone and brick for the exterior. Many well-tested flooring materials are being specified. These have been selected for colorfulness, durability, and capacity to decrease noise within the building.

Millions of dollars will quickly be available for pipe organs and stained glass. Many churches have through the years accumulated funds in the form of government bonds and other savings. The program is being slowed by unavailability of competent architectural service, specially experts in church work, and by high labor costs. Thousands of churches, however, are having plans developed so that advantage may be taken of any early period of more favorable building costs.

On September 11th there will be a joint Conference on Church Architecture sponsored by the Church Building Committee of the Protestant Churches and the American Guild of Church Architecture. The Church Building Committee is composed of executive secretaries of the several Protestant boards that make loans and aid in the financing of new church buildings. The committee represents 30 denominations and operates the Interdenominational Bureau of Architecture which gives counsel and guidance in church planning. The guild is composed of architects who are interested in church work.

Purpose of the conference will be to develop plans for securing suitable architectural service, to educate congregations against incurring heavy building debts, and to promote an acceptance among the Protestant Churches of better forms of church architecture. The conference will also work out details of a book of church plans and designs.

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Bishop Oxnam Asks Passage Of Full Employment Bill

Passage of the Full Employment Bill will "take its place in history among the significant legislative acts of our time," Bishop G. Bromley Oxnam, president of the Federal Council of Churches, told the Senate Committee on Banking and Currency at a hearing on the measure in Washington.

Asserting that he knew of "no factor more menacing to the Republic than that of mass unemployment," Bishop Oxnam described the bill as "not only an expression of sound ethical ideals, of common sense and of justice," but as "fundamental to the preservation of the Republic itself."

"This bill is of great interest to religious bodies," he said. "The churches recognize that it is not enough to proclaim religious ideals. The ethical ideals of religion must be translated into the realities of world law and order, economic justice and racial brotherhood. Nor is it enough

for us, as citizens, to enunciate democratic ideals. They, too, must come alive in concrete measures that give them reality. Ideals thus become meaningful for the common man."

Declaring that he regarded the right to work as fundamental, Bishop Oxnam said: "Christianity believes that men and not things are the goal of social living. It believes in the solidarity of the human family, and seeks to put the common good first. It believes in equal rights for all, and understands that we progress in so far as we learn how to work together. It finds in love and good will the cohesive factor essential to social unity. Democracy likewise insists upon the worth of the human being, and recognizes the dignity of man."

Bishop Oxnam was the first religious leader to appear in support of the bill. The Most Rev. Bernard J. Sheil, auxiliary bishop of Chicago (Roman Catholic), will appear on August 29th, and other representatives of national Church organizations are also expected to testify during the Senate Committee's hearings.

Seminars to Study Veterans' Marital Problems

Returning servicemen's marital problems will be discussed in panels led by two experts in the marriage field, at area conventions to be held September 16th to 28th in ten upstate New York cities under auspices of the New York State Council of Churches.

Dr. Wilbur T. Clemens, general secretary, announced that Dr. Leland Foster Wood, secretary of the committee on religion and the home, of the Federal Council of Churches, and Grace Sloan Overton, author of books on marriage, will alternate in leading two and one-half hour seminars on marriage and home life. Their general topic will be "The Church and the Home." Ministers, religious school teachers, and laymen will attend.

Dr. Clemens believes there will be "tens of thousands" of marital problems involving returning servicemen. These must be solved, in his opinion, by or with the aid of clergymen, through "personal counseling."

Restrictions on Church Conferences Relaxed

Church conferences, councils, and conventions may now have as many as 150 persons from more than 50 miles outside the convening city without obtaining permission from the War Committee on Conventions of the Office of Defense Transportation.

The relaxation for church conventions and religious meetings of all kinds is exactly the same as for secular meetings.

It was believed the relaxation on the number of out-of-towners who may attend a convention gives a wide leeway for most church organizations who plan to hold conferences, vacation schools, or council meetings. Only a few church conferences in the course of a year require more than 150 persons from outside the commuting area of a city.

ANGLICAN RELATIONS

American Churchmen Appointed To CMS

The Presiding Bishop, Bishop Hobson of Southern Ohio, the Rev. Dr. James Thayer Addison, vice-president of the National Council, and Dr. John Wilson Wood, for many years executive of the Overseas Department, have been made honorary vice-presidents of the Church Missionary Society of the Church of England.

The appointments were announced by the Rev. Max Warren, general secretary of CMS. All of the new vice-presidents are members of the National Council's Anglo-American Committee on Cooperation, and when in England last year, Bishop Hobson was able to confer with members of the corresponding British group.

In the past, CMS has confined its vice-presidents to bishops of the Church in the British Isles and a few in the Dominions and in missionary areas, together with a limited number of clergy and other men and women who had made notable contributions to the missionary enterprise and had been associated with the society. The American appointments therefore are unique, and create a new precedent.

ENGLAND

Protestant Group Protests

Confirmation of London Bishop

The Rt. Rev. John William Charles Wand was confirmed as Bishop of London, despite opposition from the National Union of Protestants, which charged that he is an extreme Anglo-Catholic. Religious News Service reports the action.

In two formal protests, the Union, which was founded three years ago, alleged that Dr. Wand was not "a fit and proper person" for the position, and that his religion was not the religion of the Church of England "as by law established." The confirmation ceremony was interrupted by shouts from a number of onlookers.

CHINA

Rebuilding Costs

Writing from West China Theological College, Bishop T. K. Shen writes of the strength and courage of the Chinese Church. He told that the churches in Shensi, especially the Sian congregation, have been working hard toward self-support. "The bombed church in Sian was rebuilt and the first service held two Sundays ago. The congregation raised over \$1,300,000. That sounds a large sum," said the Bishop, "but on account of the inflation the money did not go very far. We need one million more to put panes of glass in the windows. When the church was built ten years ago I remember it cost around \$3,000. Eight years of war have increased prices from 500 to 1,000 times."

Trees and the Tree of Life

By A. Primrose Young O. B. E.

TWO of my closest companions stand together silently and alone at the bottom of the field adjoining my Warwickshire home—one, the taller, an ash tree and the other an oak. The view from my garden looking southwest encompasses a vast expanse of pasture land with clusters of trees getting denser as the eye catches the more distant scene. Due west, and near by, there is to be seen one of the finest groupings of trees in Warwickshire; in summer time, from my vantage point, it appears as a mountainous leafy arm, and in the elbow of this empyrean there peep out the high brown stones of the ruins of a castle famous in Elizabethan times.

I never weary of the view from my garden. It is a continual source of spiritual stimulation, and the alluring clusters of trees, both near and far, strike the dominant note. And always when I gaze on this ineffable picture of pure beauty, my faithful sentinels, the oak and the ash, seem to overshadow their companions, and beckon me with their loving appeal. When I looked at them the other afternoon toward the end of the coldest January within recollection, my two companions appeared as black dead things standing up morlornly on a white carpet of snow tinged in its upper edge by an orange colored glow. I was reminded of Brother Lawrence, a truly great man who, with beautiful simplicity and abiding faith, understood and lived the Christian life. We have much to learn from Brother Lawrence in these days of turmoil, when the successful termination of the Hitlerite war leaves a scar on humanity which will not be healed for generations and then only if all people, hungry as they now are for spiritual food, bestir themselves to obtain proper nourishment.

It is recorded that Brother Lawrence, starting life as an illiterate coachman nearly 300 years ago, was at the age of 28 converted to the Christian faith by the commonplace experience of seeing a tree, dry and leafless in winter, and then reflecting on the miraculous change which God would make in it with returning spring. The incident is worth pondering. Viewed in the right light this experience—the sight of an apparently dead tree in wintertime—which is so familiar to all of us that unconsciously we have been contemptuous of it, has in it the elements of spiritual greatness and can point the way, as it did with Brother Lawrence, to the heart of the Christian faith.

The Indian, Professor Bose, claims from his experiments that plants and trees possess a sense of feeling like human beings. Whether this is true or not, it is an inspiring thought to imagine the seemingly “dead” tree in wintertime possessed of a personality which has truly humbled itself before God. In full submission to the life forces that flow from the ruling creative power it serenely lives through the rigors of winter, in perfect faith that

in the coming spring and summer it will be “born again,” to full bud and a life of fruitful service.

Is it not so with the individual? The heart of Christianity is in the complete submission of one's will to Christ, through humble recognition of one's own impotence. It involves a spiritual change in the heart; a reorientation of one's standards of values; a transformation of will and purpose not easy and only possible through prayer and earnest supplication to God the Father of all. But once the change of heart and outlook is consummated, then like unto a tree, one in loneliness but with joyous faith and confidence, is ready to receive, through Christ, one's leader, the spiritual power that will enable a full life of beneficent service to be lived, in ways revealed continually.

As I write these words, I look through the window toward my two faithful companions, the oak and the ash. Can I detect a sadness in their beauty and posture as the wind, blowing from the battle-scarred fields and forests of Europe, undulates their barren though tender branches? Is there a heartache wafted to them on the wind that scurries to tell of the man-made strife and slaughter which has devastated much of the inhabited world? If man could only emulate the tree, in its faith in, and submission to, the creative power that rules our destiny; in

living peacefully and happily with his neighbors, bound together by a spirit of fellowship, as indeed are my two companions, the oak and the ash; then most surely would we begin to lay the foundation of that better and happier world for which all people are now yearning in their aching hearts.

Look, and look again, at the seemingly dead tree in wintertime and reflect on these things. And, perhaps, there may come to one of you that same spiritual revelation (and revolution) which changed the life of Brother Lawrence nearly three centuries ago, and from which blossomed a long life of true and abiding service to God and man.

Again I gaze fondly at my silent sentinels, reflecting on the good life of Brother Lawrence, and irresistibly those beautiful words from the Sermon on the Mount flood my conscious being:

“Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.”

But they come to me illuminated by a new joy and significance which brings an inner feeling of peace and contentment that passeth all understanding.

THE COST OF LOVE

A LOVING heart must pay of love the cost,
As sweetest music holds a minor strain.
The tenderest are the ones who suffer most
With self-reproach and feel the sharpest pain
At parting; yet I would not let love go.
It is but death to live when we have missed
The beauty of love's face. Come grief or woe,
God, send me not to bed by love unknissed.
May love awaken me and from me take
The stony heart of cold tranquillity.
Though tears may fall and though this heart should ache,
I give my heart to love, that I may see
The King of Love, and come to bow before
The Power and the Glory evermore.

MAUD FRAZER JACKSON.

The Common Chalice

DISCUSSION of alternative methods of administration of the Holy Communion goes on and on. We can predict approximately what will happen at the next General Convention. The House of Deputies will vote to approve both intinction and Communion in one kind as alternative methods. The House of Bishops will refuse to take action until the subject has been discussed by the Lambeth Conference. That is substantially what has happened several times in the past, although the Deputies have sometimes approved only intinction.

There are important theological, devotional, and practical issues involved in the whole subject, and we are inclined to agree with the House of Bishops that the American Church ought not to take action on it until the meeting of the bishops of the whole Anglican communion has given its counsel. However, we are inclined to think that the only fair and practical settlement of the problem will be found in the authorization of both intinction and Communion in one kind as permissive alternatives to the standard practice of Communion in both kinds with the common chalice. There are those who are conscientiously opposed to Communion in one kind, with good cause; there are those who are conscientiously opposed to intinction, with equally good cause. Solid Catholic precedent can be found for both uses. At the same time, it seems to us that the method traditional in the Anglican communion is by far the least objectionable, and ought to be the normal one.

A letter in this week's correspondence columns discusses further the famous Burrows and Hemmens report on the bactericidal properties of the silver chalice, pointing out that these properties are ineffectual against the germ which causes tuberculosis. The writer, Dr. Joseph H. Pratt, is a distinguished physician and Churchman of Boston.

Dr. Pratt's letter forces us to go into a discussion of medical matters which will, we know, be distasteful to many readers. Investigating the pathological possibilities of the Blessed Sacrament is certainly not a spiritually rewarding activity. To those who are confident that the Sacrament is not to be seriously considered as a source of infection, we say that we believe their confidence well founded, and suggest

that they skip the rest of this editorial. Those who have doubts about the matter may find them relieved by a careful consideration of the supposed hazards.

The first fact that the medical layman has to absorb in any consideration of disease is that absolute freedom from germs is (at least in the present stage of human development) impossible in a room containing a human being. A surgeon about to operate washes his hands thoroughly with a very efficient disinfectant. But all he has to do is twiddle his fingers and they are again well populated with bacteria. Any contact between human beings exposes each to whatever the other may have. Handshaking, conversation, singing, laughter, passing Prayer Books back and forth, using money (especially paper money)—these are only a few of the thousands of possible ways of spreading disease which beset human beings every minute of every day.

The Burrows and Hemmens report concluded, after a most careful and exhaustive study of the evidence, that the silver chalice was a considerably less dangerous source of infection than many others which human beings face with equanimity every day. Dr. Pratt, in reply, asserts that the tuberculosis germ is not killed by the self-sterilizing action of the chalice. (Incidentally, his reference to "ten minutes" with reference to streptococci does not mean, as one might think who had not studied the report, that the chalice is a dangerous source of such infection for ten minutes.) The question is, does the hardness of the tuberculosis germ refute the report's assertion that the chalice is not to be seriously considered as a source of infection?

Burrows and Hemmens obviously thought not, or they would have included this warning in their summary. The explanation, we think, is to be found in the character of the disease.

The tubercle bacillus surrounds itself with a tough coating which protects it from many germicides, including silver ions. Yet the disease is not an epidemic one; people are not as a rule seriously affected with it unless they have repeated contact with a source of infection.

Coughing, laughing, talking, and singing are also effective ways of spreading tuberculosis. In fact, "spray infection" by one of these means is probably the commonest cause. If a tuberculous person is a choir singer, the other members of the choir are in definite danger of infection—a danger which is not greatly increased by the use of a common chalice in the Holy Communion.

Fortunately, there is a simple and positive test to show whether a person has been infected by tuberculosis—the well-known tuberculin test. It is to be hoped that before very long everyone will take this test once a year. If it proves positive, further examination will show whether the subject actually has the disease at the present time. There is little reason for a case of tuberculosis to remain undetected under modern medical practice.

A first infection with tuberculosis, furthermore, is seldom serious. The bacillus does not ordinarily lodge in the porous tissue of the lungs until the body has developed the habit of resisting it because of a previous infection in some less vital spot.

We hope we have not wearied our readers with this medical discussion. The conclusions to be drawn from it seem to us to have an important bearing on the question. A first and obvious conclusion is that people with tuberculosis ought not

The Collect

Fifteenth Sunday after Trinity

September 9th

KEEP thy Church. We have Christ's own promise that He will be with His Church to the end of the world. Why then pray for it? Because the Church on earth is made up of frail men who make grievous errors if they act on their own ideas. Church history is full of schisms that arise from the headstrong actions of those who proved frail when they trusted themselves rather than the Church. Nothing can be more harmful to our salvation than a false faith in which we place confidence. A careful study of Church history can be one way of being led to what is profitable to our salvation. We pray that God will keep His Church with His perpetual mercy because we realize how greatly we need the strength His Church can give us. In our quest for salvation we need God's leading that we may be faithful members of His Church. Only as we are faithful can we enjoy God's mercy.

To the Living Church Family

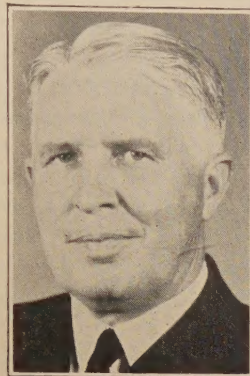
From THE EDITOR

Washington, D. C.

DEAR FAMILY: The Navy's new Chief of Chaplains, Rear Admiral William Nathaniel Thomas, is probably personally known to more of the younger regular Navy line officers than any other chaplain. The reason is that for 12 years, from 1933 to 1945, he was chaplain of the U. S. Naval Academy. "I told my successor there," he said to me with a smile, "that I had been relieved because in a dozen years I had failed to graduate."

But if Chaplain Thomas "failed to graduate" in his long tour of duty at Annapolis, he certainly did not fail to make a definite impress upon the religious life of thousands of midshipmen, and of faculty members as well. Among other things, although himself a Methodist, he has trained and presented for confirmation in the Episcopal Church over 300 men. In his last Confirmation class, presented to Bishop Powell of Maryland, were four Navy captains, as well as junior officers and midshipmen. In accordance with Annapolis custom, they were confirmed by the Bishop in a joint service in the Academy chapel, at which other candidates were accepted into the full fellowship of various protestant communions.

As Chief of Chaplains, Chaplain Thomas takes over a working religious organization which is one of the most varied and most harmonious ones in Christendom. Under his direction, nearly 800 priests, ministers, and rabbis are ministering to the religious needs of the greatest Navy that has ever sailed the seven seas. Some indication of the measure of devotion of these men of God, who have gone into action with the Navy, Marine Corps, and Coast Guard in every theater of war in which they have operated, is shown by the casualty list of the Chaplains' Corps: 11 killed in action, seven killed in line of duty, five taken prisoners of war by the Japanese (of whom three died and one has been freed), and one missing in action.* Or one might cite the awards won by Navy chaplains: the Legion of Merit to six, Silver Star to eight, Bronze Star to 14, Navy and Marine Corps Medal to five,



CHAPLAIN THOMAS

*Two priests of the Episcopal Church were among the casualties suffered by the Navy chaplains' corps: Chaplain Eugene R. Shannon, killed in action when the *Bismarck Sea* was sunk off Iwo Jima, and Chaplain David L. Quinn, whose death in the sinking of a Japanese prison ship last December has just been announced.

congregate in public places. Whether or not they partake of a common chalice, they are subjecting those around them to the danger of infection.

Similarly, people with tuberculosis ought not to use the common chalice. If there was any doubt on this point, Burrows and Hemmens have dispelled it.

We also think that people have a moral responsibility to know, as far as medical science can inform them, whether or not they have tuberculosis. Of course, a primary infection can spring up for a time undetected; but it is unlikely that such an infection would attack the lungs, whence it can most readily be transferred to others.

We think that a further conclusion is to be drawn from

Letter of Commendation (with ribbon) to 12, Purple Heart to 29.†

"We have in the Navy Chaplains' Corps," Chaplain Thomas said with justifiable pride, "the cream of the younger clergy of all the Churches. Their standards are high, and their accomplishments are a credit both to the Church and the naval service. Moreover, we have had the finest kind of coöperation from the Churches, both in the procurement of these men and in the way they have stood by them in their ministry to the men of the Navy."

The basic ideal of the chaplains, says their chief, is to give every man in the Navy, Marine Corps, and Coast Guard a chance to strengthen and develop his faith, in the communion of his choice. There is no attempt to proselytize, but there is every effort to hold before the men the ideal of a life in accordance with the highest standards of Old and New Testament teaching.

"The sea does something to a man," said Chaplain Thomas. "In the presence of its boundless majesty, even the most callous man gains a respect for something stronger than himself, and his own human nature. And the close fellowship of life aboard ship, with its ordered and disciplined life, makes a man more susceptible to religious ideals. Officers and men of the Navy may not be noted for their piety, but they are generally characterized by a deep respect for God and for their fellow men, which is of the essence of true religion."

Chaplain Thomas believes that a good many vocations to the ministry may come from men of the Navy. Even now, he says, he knows of Navy officers who are only awaiting mustering out to take up theological studies. Some of these, regular line officers, want to become Navy chaplains, even though it will mean reduction in rank and a new start in their naval career.

"War makes all of us reset our values," says the Chief of Chaplains, "and the new philosophy of life gained at sea or in combat will be of value to men in their later civilian life. The Church will be strengthened and enriched by the experiences of the young men and women returning from the services, if the home parishes are ready to receive them."

Asked whether he had any particular message for members of the Episcopal Church, Chaplain Thomas replied:

"The Episcopal Church has always been friendly and co-operative with the Navy, in peace as well as in war. We particularly appreciate the fine coöperation of Bishop Sherrill and the other members of the Army and Navy Commission. The visits of the Presiding Bishop to the Naval Academy and other naval activities, have been a source of real inspiration. We strongly desire to continue the bonds of fellowship between the Church and the service, not only for the rest of the war but in the post-war years."

CLIFFORD P. MOREHOUSE.

†Among the decorations awarded to Navy chaplains were the following two clergy of the Episcopal Church: Legion of Merit, to Chaplain William W. Lumpkin, chaplain of the Second Marine Division at Guadalcanal and Tarawa; Bronze Star, to Chaplain Merritt F. Williams, chaplain aboard the *Wasp* when she was sunk in September, 1942.

the above considerations—that if the danger of tuberculosis is insufficient to prevent churchgoing, community singing, and attending comic movies, it is insufficient to prevent the reception of the Holy Communion from a common chalice. The "standard" mode of tuberculous infection is via the air; if it is spread by the chalice, it will also be spread by the air. And if, as in one method of intinction, the celebrant goes down a long line of communicants permitting them to breathe on the fingers with which he dispenses the Blessed Sacrament, the danger of tuberculous infection is probably greater than if he were to communicate them from a common chalice. Certainly the danger of choryza, scarlet fever, poliomyelitis, influenza, measles, and chickenpox is vastly increased by this

method. It hardly exists by the traditional method, if the Burrows and Hemmens report is to be believed.

In fact, the only germ-free method of intinction we know of (and it is only relatively so) would be for the priest to use a pair of silver tongs which he dips into 190-proof alcohol after communicating each person. This, our more studious readers will note, bears a strong resemblance to the Orthodox method of administration. Rather than insist on the priest's drinking the alcohol at the end, the rubric might be changed to allow him to burn it. It would be a rather inspiring ceremony, calling to mind the customs of the Jewish temple.

We are sorry if the discussion has turned to the grotesque again. Yet we must confess that it seems to us that the whole idea of excessive sanitation is essentially grotesque. We do indeed recognize the sincerity and earnestness of those who, for one reason or another, feel impelled to urge extreme sanitary measures. Yet, the fact is that human life as a whole would be unbearable if its central objective were the avoidance of contact with germs. Hair and clothing always hold their quota of germs. An absolutely bald woman encased in some smooth-surfaced plastic would certainly be less germ-y than the standard product; but we all prefer the old-fashioned kind.

The question which requires answer in connection with all sanitary measures is: Does this measure have a total effect of enhancing life or of contracting it? The possibility of infection has to be weighed against considerations of dignity, reverence, convenience, beauty, symbolism, joy, and love. It is always so—not only in the Holy Communion, but in almost

every human activity. "Science" told us, not long ago that it was all wrong to kiss and cuddle babies; now pediatricians recognize that kissing and cuddling are so absolutely necessary that nurses are detailed to supply these attentions to foundlings—germs and all.

The Holy Communion is the sacrament of life. It is a good rule-of-thumb to assume that it is not likely to be the agent of death. But God has given physicians and public health authorities as agents of life too; their testimony cannot be ignored on dogmatic grounds. It has to be weighed in the balance with the whole body of available data, and considered in terms of other objectives. We don't think that the common chalice should be used in the midst of grave epidemics or in tuberculosis sanatoria. And, unless some really grotesque method of intinction is used, it seems to us that the only suitable mode under such conditions is one kind. But under normal conditions, in normal parish life, it seems to us that the danger of infection is so remote that it does not begin to outweigh the many strong reasons which led our Lord to institute His Blessed Sacrament in two kinds, and the Church to prescribe the use of a common chalice after His example.

Once you have greeted a friend outside the church door, you have exposed yourself to possible infection. You might as well go inside and sing and pray. And then you might as well go on up and receive from the common chalice. The devotional instinct of the ages has prescribed the use of gold or silver—two good bactericidal agents—for your protection from all important hazards. And God really does come to you, by this ancient road, that you might have life and have it more abundantly.

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DIOCESAN

LONG ISLAND

Legacy Poses Problem

The Church of the Redemeeer, Astoria, Long Island, is confronted with a problem today because of a legacy. The rector, the Rev. Baxter Norris, was present at the reading of the will of the late Caroline Thoma in which she provides that \$1,000 be left to the church in trust to defray the expenses of lighting the cross. The problem is that there is no cross. For years the illuminated cross served as a guiding beacon to mariners in Hell Gate, but it was torn down about six months ago because of its corroded condition.

The situation is complicated by a previous bequest setting aside funds to pay in part for the erection of a church spire. The cross, if replaced, would go on this spire, but sufficient funds for the spire are not now available.

Miss Thoma also provided in her will for a bequest of \$10,000 in trust to the church for its expenses. Whether this fund could be used to erect the spire and cross has not been determined.

The Episcopal Church in the diocese benefited further, by the following bequests from Miss Thoma: Church Charity Foundation in Brooklyn, \$5,000 in trust; Home for the Aged, and St. John's Hospital, Brooklyn, \$5,000; St. George's Church, Flushing, \$5,000.

SOUTHERN OHIO

Mr. Jackson Represents

Cleveland Church Federation

The Rev. Ellsworth B. Jackson of St. Mark's Church, Plainfield, N. J., has accepted an appointment to serve as the representative of the Cleveland Church Federation in ministering to the spiritual needs of the population of the Seville project, Cleveland, Ohio.

Both the diocese of Southern Ohio and the National Council are cooperating in furnishing the services of Mr. Jackson, who is a graduate of Lincoln University and of the Bishop Payne Divinity School.

WASHINGTON

Deaconess Lillian M. Yeo Retires

Deaconess Lillian M. Yeo, has retired from the superintendency of the House of Mercy, Washington, D. C., after more than 40 years of devoted service. Established as a diocesan rescue home for young white girls, the House of Mercy was located in Georgetown in 1901, but moved to its present location near Rock Creek Park in 1911.

Deaconess Yeo, who has served under all the Washington Bishops, plans to live in Washington with her secretary, Miss Alice Burton, who before coming to Washington 30 years ago, had worked in the mountain missions at Ingham and Lydia, Va.

Efficiency in Spiritual Things

We hate to start jogging you about getting down to the very real business of getting busy in your parishes—so soon upon your return from vacations—but there are more reasons than ever this fall for your getting at your needs of parochial supplies than ever. First, the transportation system of our country is now at its cracking point. It cannot be expected to do the impossible, and expensive delays are surely going to occur for those who do not order in both their Church School materials and their general parish needs, and also that growing matter which always follows great griefs, the matter of suitable memorials. Second, there is the question of limited supplies, and truly, it is a case of first come, first served.

We have built up here, in our business of purveying to the Episcopal Church, a competent staff which can discuss with intelligence the matter of religious books, Church School courses and supplies, church woodwork, ecclesiastical art, silverware, brassware, parochialia, and, through our mechanical department, the solution of practically every little old working problem that may arise for you. Our suggestion is, as always, just get used to the idea of inquiring of us for ANYTHING that you may need in your church or in your own personal devotional life, with the exception of vestments and altar hangings, and we can even help you about these, for we know where the best may be gotten at moderate prices.

We just love to see our mails packed and jammed with good spiffy letters right bang slam after September first. It always betokens an up-and-doing priest, in this and other ways. Every year we see too many sorry pictures of Church Schools going without teaching materials because that matter was not approached until exactly one week before School opened—and what a flop a School run that way can soon become.

And you won't forget to consult with us regarding that sad matter of memorials, will you? With all the stark tragedy of it which reaches clear into us here even, it IS lovely that Our Lord's followers desire to remember their departed loved ones through lasting, useful gifts in His Holy Church, the Family House of God's people.

In all matters of usefulness in supply to the Episcopal Church, therefore, WE ARE ABLE.

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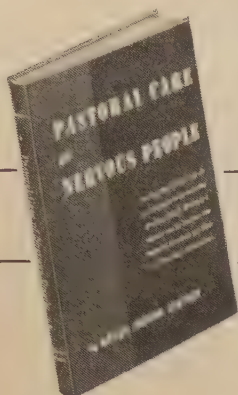
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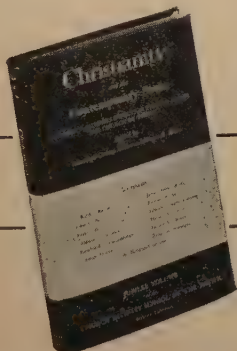
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Federal Council's Labor Sunday Message

CALLING upon government agencies, the churches, employers, and workers to work and plan together "in a mood of penitence and a spirit of resolution" for the rebuilding of the postwar world, the annual Labor Sunday Message of the Federal Council of the Churches of Christ in America has outlined a nine-point program for our domestic industrial sphere.

The message was approved by the Council's executive committee and issued through its Department of Christian Social Relations.

Describing the present period as one in which "revolutionary ideas, underlying the war and intensified by it, struggle for mastery," the message declared that the Christian Church has a "deep and abiding concern" in this situation.

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in the world it is involved at every turn, and by its Gospel it is committed to work for justice and brotherhood in all areas of society. . . . As men set out to rebuild their common life, Christians confess their share of guilt in the crash of the world and seek to assume their proper role in the world's rebuilding."

Among the specific tasks outlined in the message are: making possible an adequate and secure standard of living for all, based on full employment, a high level of production, good housing and adequate social insurance; elimination of discrimination in employment because of sex, race, creed, or color; accepting special responsibility for the happy adjustment of returning servicemen and women to civilian tasks, and the effective relocation of war workers in a peace-time economy.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Percy T. Edrop, Priest

The Very Rev. Percy Tom Edrop, 61, dean of Christ Church Cathedral, Springfield, Mass., for 13 years, before his retirement in 1942, died suddenly at his home on August 24th of a heart attack. Funeral services were held in the cathedral on the 26th, the Rev. Canon Marshall E. Mott of the cathedral, a close friend, officiating.

Dr. Edrop had led a varied career including several years' service as a reporter and editorial writer for the New York *American* and the New York *Tribune* and later as church editor of the Boston *Herald*.

Born in Birmingham, England, the son of George Thomas and Annie (Lane) Bishop, he came to this country with his parents when he was 12. Nine years later, in 1904, he became a candidate for the ministry in the Reformed Episcopal Church. Three years later he was ordained a deacon and a minister of that church. In 1918 he received the degree of Doctor of Divinity from the Reformed Episcopal Seminary in Philadelphia.

From 1910 to 1915 Dr. Edrop served as rector of the Church of the Reconciliation at Brooklyn, N. Y., without salary, earning his living by writing. He served on the staff of the New York *American* from 1905 to 1916 as a reporter and later as an editorial writer. In 1916, he became chaplain of the New York National Guard.

During World War I, Dr. Edrop served as secretary of the general wartime commission of the Reformed Episcopal Church and also directed 39 military camp and transport publications. After the war, he became a member of the editorial staff of the New York *Tribune* and was a member of the Sunday school board of the Reformed Episcopal Church, of the general committee of the general council, and chairman of the synod committee.

In 1923, after four years as rector of the First Reformed Episcopal Church,

Dr. Edrop was invited by his friend, the Rt. Rev. Charles Lewis Slattery, Bishop Coadjutor of Massachusetts, to become assistant minister of Emmanuel Church in Boston. To enable him to officiate in the Episcopal Church, he was given conditional ordination as deacon and priest.

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that communion, Bishop Lawrence of Massachusetts, father of Bishop Lawrence Western Massachusetts, officiating. Later, he was rector of All Saints' Episcopal Church, in Belmont, going to Springfield in 1929.

For many years Dr. Edrop served as minister in charge of St. Anne's Episcopal Church at Kennebunkport, Me., during the summer months. He was instructor of Bible classes at Stoneleigh School for girls at Rye Beach, N. H., and was large instrumental in bringing this school from New Hampshire to Greenfield, Mass.

During his deanship at the cathedral,

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Dr. Edrop was responsible for many changes and improvements. Active in community affairs, he was a popular speaker in schools and colleges of the Springfield area.

Active in the Masonic order, he was chosen for the 33d degree in the Scottish Rite in 1937, the first Episcopal clergyman in Massachusetts to be so honored in many years, and the eighth member of the Springfield Masonic bodies, in 20 years. Serving as grand chaplain of the Grand Lodge of Massachusetts for ten years, in 1936 he was chosen associate grand prelate of the grand commandery of Knights Templar and appendent bodies of Massachusetts and Rhode Island.

Dr. Edrop leaves his wife, the former Miss Marion Lothrop Stafford of Brooklyn, N. Y., whom he married in 1912, a daughter Mrs. Elizabeth Bohning, wife of William Bohning, both teachers at the University of Delaware, a brother Arthur, of Radnor, Pa., and an aunt in England.

Josiah E. Elliott, Priest

The Rev. Josiah E. Elliott, well-known rector of St. Luke's Church, one of Washington's largest Colored Episcopal congregations, died on August 16th, from a sudden heart attack.

The Rev. Mr. Elliott came to Washington in 1935 when he became rector of St. Luke's and had served the parish continuously since that time.

Before being ordained he graduated from Temple University and the Bishop Payne Divinity School. His first rectorate was St. James' Church, Charleston, W. Va.

Funeral services were conducted at St. Luke's on August 20th, the Bishop of Washington officiating, assisted by the Rev. Ernest S. Thomas, rector of St. Barnabas, Germantown, Pa.; the Rev. Shelton H. Bishop, of St. Philip's, New York City, and the Rev. A. A. Birch, vicar of St. George's, Washington.

Having served in the United States Army during World War I, the Rev. Mr. Elliott was buried in Arlington National Cemetery. Surviving him are his wife, Mrs. Annie V. Elliott, a daughter, brother, and several grandchildren.

At the time of his death St. Luke's Church was undergoing large-scale repairs and the congregation was planning to celebrate a rededication of the edifice on September 16th. With the death of the rector, this service will now be changed to one which will be a memorial to this faithful priest who labored so long and so effectually for the spiritual welfare of his people.

Gordon R. MacAllister, Priest

The Rev. Gordon Rutherford MacAllister, rector of St. Matthias' Church, Trenton, N. J., died August 16th a victim of poliomyelitis at the age of 30.

Funeral services were conducted August 18th in St. Matthias' Church by the Rev. Walter E. Frieman, the Rev. Herbert R. Denton, the Rev. F. Newton Howden, and the Ven. Alfred L. Ban-

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THE LIVING CHURCH

yard. A Requiem was also celebrated at the Cathedral of the Incarnation, Garden City, L. I., Bishop DeWolfe officiating. Burial was in Greenfield Cemetery, Hempstead.

The Rev. Mr. MacAllister was born in Garden City. He was a graduate of Pawling School, Bard College, and General Theological Seminary.

As an undergraduate he served as vice-president of the Seminary's Missionary Society and was the founder of St. Peter's Boys' Club, a church organization for recreational work among underprivileged boys of New York's West Side.

After his ordination to the diaconate in February, 1943, he became a curate at Grace and St. Peter's Church, Baltimore, Md. He was ordained to the priesthood by Bishop DeWolfe on August 17, 1943, after which he accepted the rectorship of St. James' Church, Long Beach, N. Y. He served as rector of St. Matthias' parish from May 1, 1944, to the date of his death.

In addition to developing the work of St. Matthias' Church in a notable way, the Rev. Mr. MacAllister took an active interest in the work of the Church in Trenton Institutions. He served as a chaplain in the New Jersey State Prison, the State Home for Girls, and the State Hospital. He was known and loved as one of Trenton's most able and devoted clergymen and was respected throughout the diocese of New Jersey as a most outstanding priest.

The Rev. Mr. MacAllister is survived by his wife, Mrs. Virginia Bleecker MacAllister and a son, Gordon jr.

★ Chaplain Clarence H. Reese ★

Chaplain Clarence Herbert Reese, a priest of the diocese of Pennsylvania, died in Reno, Nev., on August 21st, and was buried from St. Matthew's Church, Philadelphia, on August 27th. Services were conducted by Bishop McClelland of Easton. Interment was in Reisterstown, Md.

He was graduated from the Virginia Theological Seminary in 1911, where he received the degree of B.D. He was ordained deacon in 1911, and priest in 1912 by Bishop Harding. He married Mrs. Samuel Thurlow, February 8, 1918, who survives him.

He served as assistant at Trinity Church and St. Thomas' Church, Washington, D. C.; was rector of Trinity, Victoria, Tex., from 1914 to 1917. In World War I he was chaplain in the United States Army, and was awarded the Silver Star for "heroism and devotion to duty" during the St. Mihiel and Meuse-Argonne offensive in 1918.

From 1919 to 1941 he was rector of St. Matthew's Church, Philadelphia, when he resumed his duties as chaplain in the army, with the rank of captain. At the time of his death he was a major in active service. His assignments in this war were at Fort Meade, Md., Hoff General Hospital, Santa Barbara, Calif., Camp White, Ore., and Fort MacArthur San Pedro, Calif.

Before entering the ministry he had served as private secretary to Frank Pierce, first assistant secretary of the Department of the Interior, Washington.

During his rectorship in Philadelphia was chairman of the Hebrew-Christ Mission, and a member of the board of directors of the Galilee Mission, under the auspices of the Church. He was the author of two books of essays: *Torah Adventure*, and *Warnings and encouragements*. He was chaplain of Franklin Lodge No. 134, F. & A. M., and grand chaplain of the Grand Lodge of Pennsylvania.

Frank A. Shore, Priest

The Rev. Frank A. Shore, senior priest of South Florida in length of service, died on August 17th in Ocala, Fla., after a brief illness. The burial service was held in Grace Church, Ocala, on August 19th by Bishop Louttit and the rector, the Rev. J. Britt Ellington. Only two weeks previous, Mr. Shore had celebrated the Holy

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MEMORIAL

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munism in this church while the rector is absent on vacation, this the last service of his long ministry.

He was born in Stratford, Ontario, of English parentage. After graduating from Collegiate Institute of that city, he attended the Seabury Divinity School in Cambridgeport, Minn., then did mission work in lumber camps for three years before coming to North Dakota, where he was ordained deacon in 1906 and priest in 1908 under Bishop Cameron Mann.

Moving to South Florida in October, 1912, he served efficiently under Bishop Hay, Bishop Mann, and Bishop Wing, a trusted friend and helper of each and loved throughout the diocese. He had charge of St. Edmund's Church, Arcadia, Fla., in October, 1912, until moving to St. Petersburg, Fort Meyers, in October, 1923. Under his leadership this parish advanced rapidly; the church was enlarged, a rectory and a parish house built, and a pipe organ was installed. After 21 years of

devoted ministry in Fort Meyers, he retired from active work, he and Mrs. Shore making their home in Ocala, where their married daughter lives. He was constantly sought to supply services during vacancies.

Sid A. Erwin

Sid A. Erwin, attorney, pharmacist, soldier, and public official, and one of Detroit's best known "old-timers," died suddenly on August 18th, of heart disease. He was 71 years old.

Mr. Erwin was a member of St. Matthias' Church, Detroit, and served for many years as a vestryman of the parish, although he was not a member of the vestry at the time of his death. Over the period of years he gave unstintingly to the parish in the way of legal advice and personal support, especially during the time when the new church was being built.

Mr. Erwin was born in Clinton, Ont., on April 14, 1876. He came to Michigan

in 1889 and served Battle Creek as a city commissioner from 1900 to 1904. Four years later he came to Detroit.

He was an assistant attorney general for the state of Michigan from 1931 to 1933, and was an assistant prosecutor for Wayne County from 1935 to 1940.

Mr. Erwin joined the 31st Regiment, Michigan National Guard, in 1910, and soon became its sergeant-major. He was commissioned during World War I in the Judge Advocate General's Department of the Army. He was a reserve corps lieutenant-colonel at the time of his death.

Mr. Erwin was a member of many organizations, and an aviation pioneer.

His wife, Madge, and two sons, Alfred H. and Sidney L., survive.

Funeral services were read in St. Matthias' Church on August 21st by the Rev. Andrew S. Gill, rector of Emmanuel Church, Cleveland, Ohio. Mr. Gill was formerly rector of St. Matthias' Church. Interment was at Port Huron.



CHURCH SERVICES



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LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

PORTLAND—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschield

Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.

Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer. Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, Rector

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Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector

8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon

Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 9 and 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector

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Daily Services: 8:30 a.m., Holy Communion

Thursdays: 11 a.m., Holy Communion

Little Church Around the Corner

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Rev. Randolph Ray, D.D.

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NEW YORK—(Cont.)

Trinity Church, Broadway and Wall St., New York

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Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

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Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.

Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer & Intercessions, 5:30 p.m.

Confessions: Saturday, 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.

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Holy Communion: Tues., 8 a.m.; Fri., 12:00; Saints Days, 11 a.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

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Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00 and 11:00 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Summer Schedule: Sun. Masses: 7, Low; 9:30 Sung; 11, Low; Mass daily: 7; Extra Mass Thurs. at 9:30; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m.

Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 11

CHANGES

Appointments Accepted

Baiz, Rev. John K., assistant minister at St. Bartholomew's Church, New York City, has accepted a call to become rector of Christ Church, Warren, Ohio, effective September 6th.

Cook, Rev. William R., of Christ Church, Pelham, N. Y., has been assistant to the rector at Trinity Church, Roslyn, L. I., N. Y., since August 26th.

Foulkes, Rev. Maurice George, formerly assistant rector of St. John's Parish, Stamford, Conn., has been priest in charge of St. Philip's Mission, Putnam, and St. Paul's Mission, Plainfield, Conn., since August 1st. Address: 17 Pleasant St., Putnam, Conn.

Johnson, Rev. Wright R., is deacon in charge

of Good Samaritan Church, Sauk Center, and St. Stephen's Church, Paynesville, Minn. Address: Good Samaritan Church, Sauk Center, Minn.

Langhorst, Rev. Winfred B., formerly rector of St. Ann's Church, Nashville, Tenn., has been rector of St. Michael's Church, Naugatuck, Conn., since September 1st. Address: 210 Church St., Naugatuck.

Lovgren, Rev. Bernard N., rector of St. Paul's Church, Concord, N. H., will become canon of Grace Cathedral, San Francisco, on October 15th. Address: 1055 Taylor St., San Francisco.

McElroy, Rev. James F., rector of St. James' Church, Grosse Isle, Mich., has accepted a call to become rector of St. Mark's Church, Toledo, Ohio, effective October 1st.

Randolph, Rev. Oscar deWolf, non-parochial of the diocese of Southwestern Virginia, has been locum tenens of Zion Church, Rome, N. Y., since July 1st.

Smith, Rev. Birney W. jr., is now deacon in

charge of the Church of St. Mary the Virgin, Keokuk, Iowa. Address: 1609 Fulton St., Keokuk.

Young, Rev. Norman E., formerly vicar of St. James' Mission, Lindsay, and St. John's Mission, Tulare, Calif., has been rector of St. John's Church, Lodi, Calif., since September 1st. Address: 427 W. Elm St., Lodi, Calif.

Zneimer, Rev. Joseph W., formerly rector of the Church of Our Saviour, Little Falls, and priest in charge of Grace Memorial Church, Royalton, Minn., has been curate on the staff of the Chapel of the Intercession, Trinity Parish, New York City, since July 1st. Address: 550 W. 155th St., New York 32.

New Addresses

Epting, Rev. T. B., formerly of 300 N. Glenwood Ave., Springfield, Ill., may now be reached at Oliver, Ga.

Richardson, Rev. William P. jr., formerly of 202 N. Franklin St., Ludington, Mich., is now at 302 N. Harrison St., Ludington, Mich.,



Church Services near Colleges



COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.

Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 A.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.

Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.

Rev. Charles Townsend, D.D., Rector
Sun.: 8:00, 9:30, 11 A.M. & 5:00 P.M.
Daily: 7:30 A.M. & 5:30 P.M.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.

Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.;
Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.

Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.;
1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.:
6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY
—The Church of the Redeemer, 5700 Forbes
Street, Pittsburgh

Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel,
New York City

Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9; Wed.:
H.C. 8:20 A.M.

**CONNECTICUT COLLEGE, U. S. Coast Guard
Academy**—St. James' Church, New London,
Conn.

Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.

Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club,
Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church,
Granville, Ohio

Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest
in Charge
Sunday Services: 8:45 & 11 A.M.

DUKE UNIVERSITY—The Episcopal Church
at Duke University, Durham, N. C.

Rev. H. N. Parsley, Chaplain
Sun.: 8 A.M. H.C. in Univ. Chapel; 6:30 P.M.
Canterbury Club

HARVARD, RADCLIFFE, M.I.T.—Bishop
Rhinelander Memorial, Christ Church, Cam-
bridge, Mass.

Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury
Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF ILLINOIS—Chapel of St.
John the Divine, Champaign, Ill.

Rev. William Ward, S.T.M., Chaplain
Sun.: 8 & 10:30 A.M. Holy Communion

UNIVERSITY OF IOWA—Trinity Parish, Iowa
City, Iowa

Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club:
4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—
St. Luke's Church, Ypsilanti, Mich.

Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury Club:
7:30 P.M.



ST. MARK'S CHURCH
—MILWAUKEE, WIS.

MILWAUKEE-DOWNER, STATE TEACHER

—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

UNIVERSITY OF NEBRASKA—University

Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church

St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—The

Chapel of the Cross, Chapel Hill, North Carolina
Rev. David W. Yates; Rev. Emmet Gribbon
Sun.: Services 8 & 11 A.M., and 8 P.M.

OKLAHOMA COLLEGE FOR WOMEN—St.

Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's

Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

**SANTA BARBARA COLLEGE, UNIVERSITY
OF CALIFORNIA**—Trinity Church, Santa

Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chap-

& Gregg House, Episcopal Student Center, 20
W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & 7
7 A.M.

UNION COLLEGE—St. George's Church

Schenectady 5, N. Y.
Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
Holy Communion: Holy Days, Tuesdays & Thurs-
days 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's

Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's

Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance Sat. 5-6 and 7:30

YALE UNIVERSITY—Christ Church, New

Haven, Conn.
Rev. Clark Kennedy, Rector; Rev. William C.
Kibitz; Rev. Robert C. Dentan
Sun.: Holy Communion 8 & 9:30 A.M., Solenne
Mass & Sermon 11 A.M.
Daily: Holy Communion 7:30 A.M.